1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

THE LAND IN WHICH THE MONGUORS LIVE

•131 631

The Province of Ch'inghai was established only in 1928. Until then, including the entire time during which I lived there and made my field studies of the Monguors, the present Province of Ch'inghai constituted the Tibetan frontier district of the Province of Kansu. It was divided into seven sub-prefectures. This study is based on the old administrative organization and takes no account of several new sub-prefectures that have since been added. It should be noted that the structure of prefectures and sub-prefectures is that of the Chinese population. Large Tibetan and Mongol groups lived outside of this organization (Kukunor, Tsaidam), and to a large extent administered their own affairs, under

[45] The "lesser inscription" to Kül Tegin, 7 and 8, in Malov, as cited.

[46] The "greater inscription," 6 and 7, in Malov, as cited.

[P. 17c]

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

131 the supervision of a governor, appointed by the Chinese authorities, who bore the Manchu title of Amban.

THE COUNTRY

133 The mountainous region of Hsining [according to the great French explorer and geographer, Fernand Grenard] belongs to the range of the Nan-shan [southern mountains] whose passes have an average height of 12,900 feet, whose peaks are 14,700 feet high, and whose highest point reaches 18,000 feet. The range of the Nanshan is made up of seven almost parallel stretches of mountains running in an east-west direction, becoming lower and lower toward the eastern end.

The Nanshan range is covered by several feet of loess; the mountain slopes are overspread with pebbles, stone debris, and red deposits of the Gobi, reaching to an altitude of 1500 feet. Between the seven mountain ranges, valleys form several vast corridors, several miles wide; in the

[P. 17d]

•131

Map 1

[p. 18a]

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

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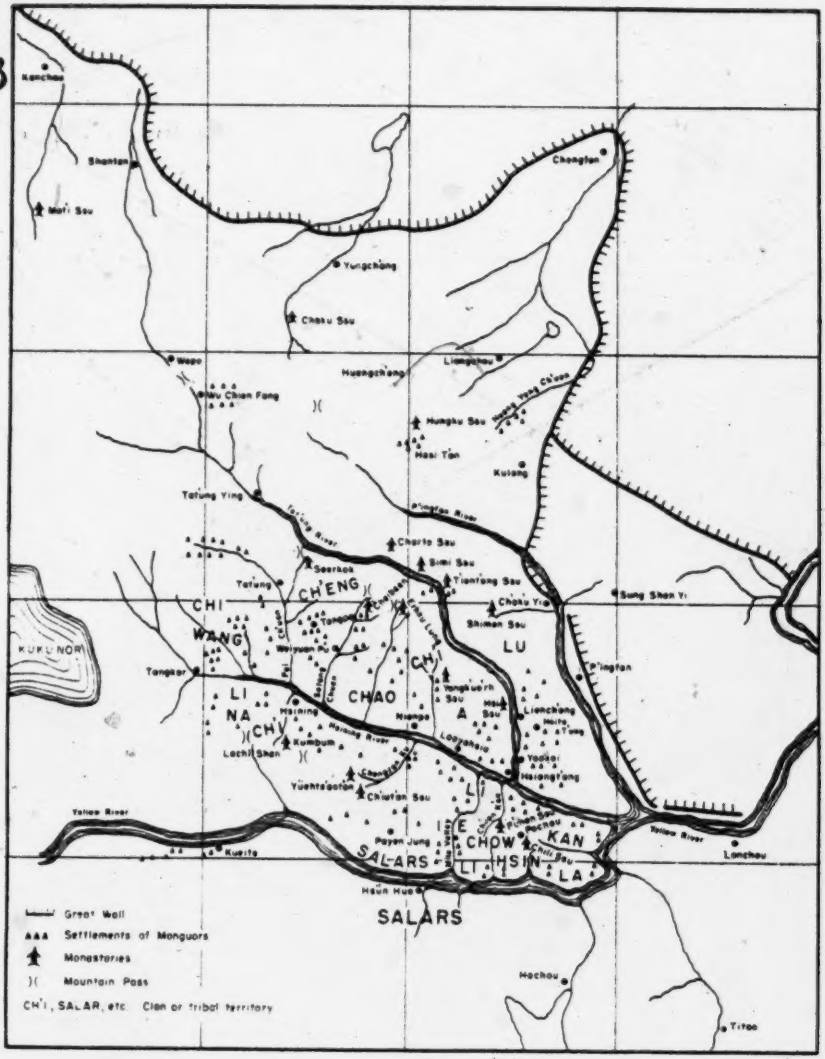

MAP 2

[p.20]

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

9. The Hsin clan, of Monguor stock, comprised 100 families, settled with the Kan seventy-five miles southeast of Nienpei. The founding ancestor submitted to the Ming dynasty in 1371 (*Annals* of Kansu, ch. 42, p. 54). The name of the T'u-ssu was later erased from the list of T'u-ssu.

10. The La clan, a small group of Monguor stock. The number of families is not recorded. The founding ancestor submitted to the Ming dynasty in 1371 and was settled seventy-five miles southeast of Nienpei, near the Kan clan (*Annals* of Kansu, ch. 42, p. 54).

These are the sixteen groups recorded in the *Annals* of Kansu, ch. 42, and in the *Annals* of Hsining, ch. 24. They were all living in the country under the Mongol dynasty, and submitted to the Ming. The Ch'eng and Chi groups, in the prefecture of Hsining, and the Chao, Yeh, and Hsin groups, in the sub-prefecture of Nienpei, have now "become Chinese," and their chiefs have been erased from the lists of the T'u-ssu.

The chiefs of these Shat'o and Monguor groups still bore Mongol names when they submitted to the Ming. After having held the office of T'u-ssu for two or three generations, the chiefs adopted Chinese surnames and each group then adopted the Chinese surname of its chief.

During the Ming and Manchu dynasties, and especially after 1723, single Tibetan families or small Tibetan groups were enrolled in nearly all the groups. Still later, Chinese families were accepted in the same way; but the Chinese did not adopt the surname of the chief of the group.

The foregoing data show that the habitat of the Monguors is not limited to the district of Hsining. In addition, it may be noted that the mansion of Lu T'u-ssu, of Monguor extraction, is located at Liench'eng, forty-five miles west of the sub-prefecture of P'ingfan. This large group call themselves Monguor and the Chinese call them T'u-jen; they are neighbors of the Monguors of Nienpei. In this one group there are no less than seven T'u-ssu, all claiming descent from the imperial family of the founder of the Mongol dynasty. The T'u-ssu of Liench'eng is the head of the whole group. He alone is regarded as the ruler of the subject people and possessor of the territory assigned to them by the Ming dynasty. The other six T'u-ssu hold only the title, without the powers of chieftainship. In time of war they are bound to obey the order of the senior T'u-ssu; and for revenue each of them is allowed to collect land taxes from a fixed number of villages.

The seven T'u-ssu of this group represent seven lines of descent from either the brothers or the sons of the prince of Nanting (the *Annals* of Kansu, ch. 50, pp. 55–57, incorrectly name him prince of Wu-ting). His ancestor was Kolgan, son of Chingis Khan by his favorite beauty, Kulan.[21] The prince who was living in the country at the end of the Mongol dynasty submitted

[21] The family chronicles of this clan, which I am preparing for publication, are referred to above. [P. 32-b]

[5 cont.]

101 word "Dalden" from the Mongolic "Golot," with which the Mongols designate the Tujen; cf. Mostaert, The Mongols of Kansu, p. 84; DMF, p. II (1).

The Tujen refer to themselves as Moṅǧol kun (Mongolic people) or tsiǧan Moṅǧol (White Mongols) in contrast to the other Koko Nor Mongols, whom they call xara Moṅǧol (Black Mongols). The name Monguor, introduced by P. A. Mostaert, goes back to this self-designation; the dialectal variant set down by him pronounces the l like r and has a slight u sound before the open o. The neighboring Tangut use the name Karlaṅ for the Tujen, which evidently is of Tibetan origin. In the geography of the sMin-'Gyur (Min-chu)-Hutuktu, written in Tibetan, the Tujen tribe is called rGya-Hor, pronounced Dyahor, which is thus the same designation as that used by Huc and Gabet. Even today this expression is still in use among the people, who render it with the crude Chinese word tsa-chung (mixed seed), bastard.

All these names have given rise to various explanatory theories, which do not belong here. No designation is entirely unambiguous. The nearest to this might be Chiahor and Monguor, but since Tujen is the commonest, this name will be used here. The most suitable, however, would be to adopt the self-designation of the Tujen: White Mongols.

2. The Distribution of the Tujen

131 The principal area of distribution of the Tujen in the present Tsinghai Province lies south of the Richthofen Mountains, that is, in the triangle formed by the Sining and Taitung rivers. The heart of this triangle is formed by the northern side valleys of the Sining River, namely, the Sha-t'ang-ch'uan, the Ha-la-chih-kou, the Hung-nai-tzu-kou, and the Shui-mo-kou. Almost the entire region belongs to the town Huchu, which is located in the upper reaches of the Sha-t'ang-ch'uan. Aside from the county of Huchu, the Tujen are settled predominantly in the county of Minho, and in smaller groups in the counties of Lotu, Tatung, and Kungho. The Tujen themselves call the area they inhabit Amdo (Tibetan). Their total number cannot

[101] 000

[6]

102
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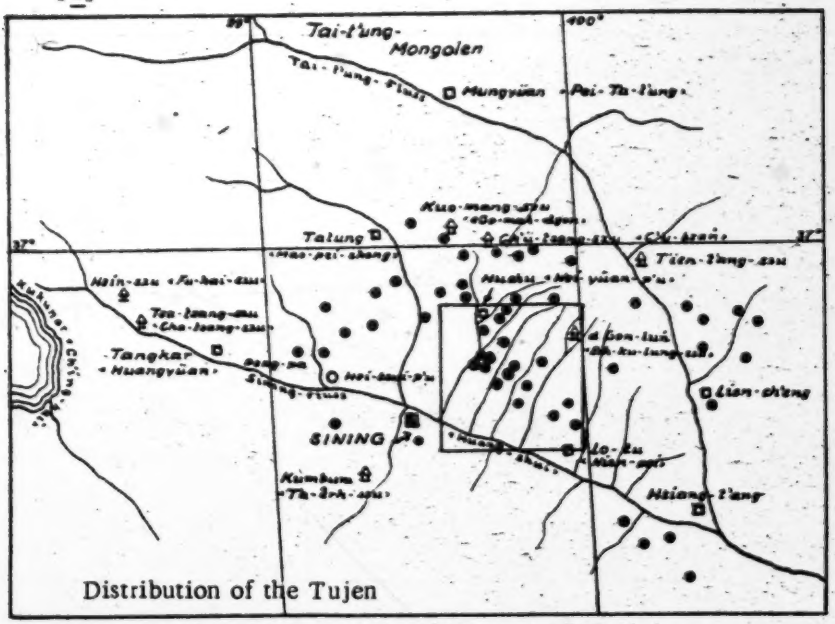
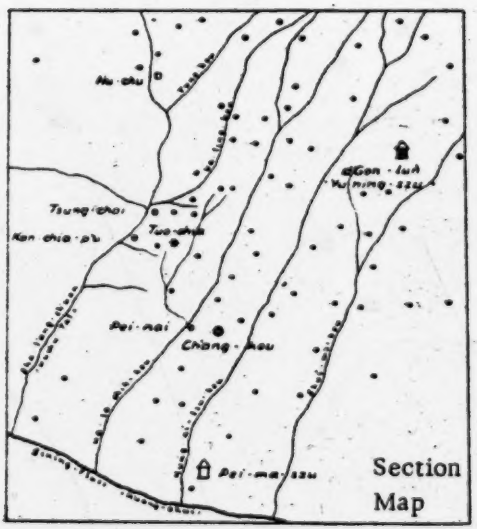
133
361
792



From a map in Anthropos, 24, 1929, pp. 144-45.



- Monastery
- Chinese towns
- Chinese villages
- Tu-jen settlements
- Tuo-chia, the home of the informant
- Ch'ang-kou, the home of the present T'u-kuan Hutuktu, allegedly also of the lCaṅ-sKaya-Hu-tuktu
- dGon-luṅ, Erh-ku-lung-szu or Yu-ning-szu, the Tujen monastery Rëgulṏ (Rgulõn).

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

PAGE

Piao-ch'i Chiang chun, Sire Hsien of the third generation 95
Chien, Sire Ching Lu of the fourth generation .. 96
Lin, Sire the Governor of the fifth generation .. 97
Chin, Sire Pacifier of the Mongols, of the sixth generation 98
Tung, Sire Chao I of the seventh generation 99
Kuang Tsu, Sire Kuang Lu of the eighth generation 99
Yung Ch'ang, Sire Chung Ti of the ninth generation 100
Commandant Sire Hung of the tenth generation 101
Ti-hsin, Kao-tsu Chao-yung, the great-great-grandfather of the eleventh generation 101
Hua-lin, Sire Wu Kung, the great-grandfather (tseng-tsu) of the twelfth generation 102
Feng-chu, Sire Wu I, the grandfather of the thirteenth generation 103
Fan, Sire Wu Kung, the father of the fourteenth generation .....

I. HISTORY OF THE MONGUOR CLANS IN HUANGCHUNG

The Mongols, commanded by General Subudei, invaded the region of Huangchung in 1227 and invested the city of Hsining, which they conquered (*Annals* of Hsining 31B: 8a and *Annals* of Kansu 46: 20a).

In order to understand conditions in Huangchung at the time of the Mongol conquest it is necessary to take notice of the peculiar geographical conditions of the country, and to bear in mind the circumstances which had caused the presence in Huangchung in 1227 of the remnants of so many T'u-fan and Tang-hsiang tribes, of many thousands of Uighurs and of many Shat'o tribes. The social organization of this heterogeneous population and the ways in which it behaved will explain the policy adopted by the Mongol dynasty, followed by the Ming dynasty (1368), continued during the Ch'ing dynasty (1644) and even during more than ten years under the Republic (1911).

GEOGRAPHICAL CONDITIONS

The Province of Kansu is divided geographically into three parts: West Kansu, Huangchung, and East Kansu, separated from one another by the range of the Southern Mountains (Nan Shan) and the Yellow River, both running in a northeasterly direction. The Nan Shan range separates West Kansu from Huangchung, and the Yellow River separates Huangchung from East Kansu.

West Kansu, a long narrow strip, a corridor situated between the bases of the Nan Shan range and the Gobi desert, is of primary importance because through that country runs the old transcontinental silk trade road, already opened in the second century B.C.[1] and because

[1] Louis M. J. Schram, The Monguors of the Kansu-Tibetan Frontier. II. Their religious life, *Trans. Amer. Philos. Soc.* 47 (1): 9, 1957 (hereafter referred to as Monguors II).

[P. 6 (A)]

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

cope with the turbulent empire of the T'u-fan contemporaneously founded in Lhasa, whose floods of untamed hordes had poured ceaselessly into the regions of Sung P'an in northwest Szechwan, and up into Kokonor, Shensi, and Kansu Provinces. Srong-btsan sgam-po, who had united the T'u-fan tribes into a nation, died in 650. He is credited with having initiated his subjects in Buddhism and in the Indian and Chinese civilizations.[7] Three times, in 730, 783, and 821, the Tang emperors had made treaties with the T'u-fan, fixing the limits of both empires.[8] The text of the last treaty, chiseled on a slab, is still preserved in Lhasa.[9] In Huangchung, in the village of Topa, 60 li west of Hsining (*Annals* of Hsining 7: 7) and northwest of the city of Tatung (*Annals* of Hsining 7: 17) still exist steles fixing the western limits of Huangchung. The texts are now indecipherable, except for a few characters.

The T'u-fan hordes smote upon the region of Sung P'an, in northwest Szechwan, the cradle of the Tibetan Tang-hsiang tribes. In 627 two groups of Tang-hsiang tribes, for fear of the invaders, fled to East Kansu. One group, called Tung-shan-pu, settled in the region of the modern Ch'ing-yang fu in East Kansu; the other group, called P'ing-hsia-pu, settled in the region of Mi Chih, in northwest Shensi. The leading tribe of the last group was the Topa, formerly pressed by the T'u-fan, which had submitted to the T'u-yu-hun.[10]

The P'ing-hsia-pu tribes of Shensi, during the revolt of Nan Lu Shan (756–764), had helped save the tottering throne of the Tang dynasty. Their chief had been rewarded with the name of the dynasty, Li, and the administration of some districts had been granted to the group. During the internal troubles which several times beset the empire, the P'ing-hsia-pu group had laid the foundation of its own Hsi Hsia Kingdom, and from 982 on it had considered itself strong enough to antagonize the Sung dynasty (960–1280), openly embarking on the conquest of Kansu and Shensi Provinces. The Hsi Hsia realm vanished at the hands of the Mongols in 1226.[11] Not only did these groups of Tang-hsiang tribes submit to China but, in A.D. 631, 300,000 more Tang-hsiang surrendered, pressed by the T'u-fan, and were settled in East Kansu and on the Shensi borders, where sixteen districts were established by the emperor in the countries assigned to them, garrisons established, and Chinese military officials appointed (*Annals* of Kansu 45: 53*a*).

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[7] Franke, *op. cit.* 2: 373.

[8] Franke, *op. cit.* 2: 437, 480, 484.

[9] Franke, *op. cit.* 2: 484. Li Fan-kuei. Inscription of the Sino-Tibetan treaty 821–822. *T'oung Pao* 64: 1 sq., 1956.

[10] Franke, *op. cit.* 4: 132. R. A. Stein, Mi-nag et Si-hia. *Bulletin Ecole Française Extrême Orient* 64: 228, Paris, 1956. Peter Olbricht, Die Tanguten und ihre Geschichte bis zur Grundung von Si-hia. *Central Asiatic Journal* 2: 143. The T'opa founders of the Hsi Hsia might be of Sien-pi origin, 154.

[11] Franke, *op. cit.* 4: 133, 134.

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Kazak RQ2
Monguor AE9

/The Kazakhs/

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4. Work and leisure

The division of labor between men and women is like that of the New Uighurs. Also like the New Uighurs, they love to sing and dance and otherwise enjoy themselves. Because of their hard life, their songs carry a meloncholy quality, and their dance is simple.

It has been mentioned that the people are noted for their expert horsemanship. Most of their games are played on horseback. There are three which may be played by all ages. One, similar to the baigi of the Kirghiz, is called "Run for the Sheep." Men on horseback chase a sheep, attempting to drive it along a designated course to a finish line. With perhaps a hundred horsemen participating, this game may become quite chaotic.

In the "Pick up Race," the riders hold themselves on their horses with only their legs, and bend down from the saddle at full gallop to pick up silver coins from the ground. The one who picks up the most coins and stays on his horse's back longest is the winner.

The third game, "Girl Chase," is commonly played by the youngsters. The crowd selects a boy and a girl, who ride off together to a designated starting point. On the way, the boy is permitted to say anything he wishes to the girl, and she, no matter how provoked or embarrassed, must tolerate it for the time being. When the referee gives them the signal to return, the boy rides hard with the girl in pursuit. If she catches him, she may punish him for his comments by hitting him with her riding whip. This game serves love-making purposes besides developing riding ability.

N *563 M 131 361 311 N *563 M 614 622 [175] N *563 M 144 174

F. The Mongours

1. The people

The Mongours settled largely, and still live, on the north bank of the Yellow River. The country is adapted primarily to cattle breeding, but most of the plains and the largest of the valleys have been opened to cultivation. The people were formerly ruled by chiefs, and the clans scattered between two major tributaries, the Hsi-ning and the Ta-t'ung, of the Yellow River. (The word clan is used here to designate a group of people who have a common surname, are ruled by a common chief and share a common territory.) The Mongour clans trace their presence in the Hsi-ning district as far back as the Yüan Dynasty (1260-1368). In the Ming Dynasty, a fixed territory was assigned to the chief of each clan, and from then on they enjoyed a peculiar kind of local autonomy under their own clan chiefs.

The origin of the Mongours has been a puzzle to researchers. One idea is that they are a mixture of the Aryans and Mongols; another, that they are Chinese and Tangut. Some Chinese con-